G. R. S. IX-5]

Previous references.

File No. 6

1913.

(mu2)

Serial Nos.

1—2

Later references.

GP 104-19-1

GENERAL AND REVENUE SECRETARIAT.

Serial Nos.

Part B for Jan 19

SUBJECT.

Revision petn from Vadagalai resse of Melkote re the utsavam of Sri Vedantachar in the Melkote Tem

---

DC Mysore, mu2 Supdt
No. 2035-36 dt 28-1-19

Passing orders —

W D 1250—GPB—30,000—28-1-19

G.R.S. 11] 1913-14

GENERAL AND REVENUE SECRETARIAT.

(Miscellaneous)

NOTES.

File No. 1387-13

FILE HEADING.

Review-petition from the Vadagala residents of Melkoté re the Utsavam of Sri Vedantāchariar in the Melkote Temple.

From

Kadambi Srinivasachariar and Others.

No. Petition Dated 31-7-14 Received

Diary No. 1408	Enclos. 1	Spare Copies.	Serial No. 1

BRIEF ABSTRACT OF LETTER.

Pray for a re-consideration of G.O. No. 1228 Dy 12th Nov. 1910 directing that the petrs shall not have the privilege of bringing out of Sabhā Gōde the Bhakta Vigraha of Vedantāchārya on Stipulated Utsavam days

NOTES AND ORDERS.

Misc. D. no. 287-07 is put up. The facts of the case are contained in detail in the office-note and the order sought to be reviewed. In the last para of the order, it was directed that neither party be given the privilege of

NOTES—First Sheet.

GPB—35,000—15-6-12

General and Revenue Secretariat. huez File No. 188 of 1913

Serial No.

bringing out its Bhakta Vigraha as claimed i.e of bringing out Vedantachar idol during Navaratri, Kotarotsava, Prahlada Paripalana during Vairamudi and Krishnarajmudi and Kirita Dharana during Krishnarajmudi, and of bringing out Pulalokachar idol for Todaka of Prabhanda Parayana during Kotarotsava.

Kadambi Srinarasimhagar and certain other Vadagalai residents of Melkote pray for a re-Consideration of the Govt order so far as Sri Vedantachar is Concerned—

The grounds for review are:—

(1) that the Thengalais admit the practice of bringing out of Sabha-Sudi, the Bhakta Vigraha of Vedanta chariar so far as Sevartha and Srinakshatra utsavams are Concerned, but have assigned no reasons for the prohibition with regard to 5 other utsavams,

(2) that the privilege asked for is not so much a question of rights and manual which have to be proved by evidence as are of

sheet.

GPB—95 000—2 11 14

Serial No.

sacred duty enjoyed by the religious, moral and social codes as detailed at length in their application,

(3) that the practice has reference only to bringing out from its place the Vigraha of Vedantachariar on occasions when Sri Chakraraja Swami comes into the Temple of Vedantachariya, and that this is confined only to the precincts of Vedantachariya Temple.

(4) that they have no objection for the practice being observed within the precincts of the Temples of the Vengalai Acharyas.

In the last para of the order, it was observed that if the contesting parties could be brought round to agree to a common arrangement this order of prohibition might be relaxed. The petrs. say that in accordance with this direction, several attempts were made to come to common arrangement but without success. They add that for this reason, there was delay in filing the review application. The application is duly stamped

NOTE—Contn. sheet

General and Revenue Secretariat

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If reasons for delay are accepta a report will be called for from the Dy. Commr on the present review-application, together with information as to whether any and if so, what action has been taken in the last years of the fourth order sought to be reviewed

Submitted for orders

[illegible]
20.11.14

The original dispute arose in connection with the Kotaram Sava which is being used in the Vedantacharis temple but the order has reference also to areas in other than Kotaramsavam.

The Kotaramsavam is mainly in connection with the Prabandham Sattumurai and the ten alwars ~~[illegible]~~ excluding Vedavalli and Pullalwar are alone entitled to Manigadas as the avatars of the Prabandham and it was right to keep out both the latter from participation therein whereas there

sheet.

GPB—25,000—2 11 14

Serial No

is a dispute among the sects in this matter as regards ~~keeping~~ prohibiting Vedantachari's idol from coming out to receive chakrasnana snanam when the deity is taken inside the shrine for ~~utsavam~~ Mantapadi. Vedantachari is Bhakta Vijnana and it is against common sense and propriety to leave the idol in the garbagudi on a high pedestal when the God is placed in Ranga mantapa of the shrine. The usage in the other Bhakta shrines as for instance in the Jeer temple is for the utsava murti to be brought out to receive the deity and the idol is placed on one side at some distance from the deity.

This practice appears to be a proper one and should be adopted in all cases whether the deity visits the shrine of Jeer or Pillai Lokacharya or Vedantachari. I have consulted the most learned and leading men of both the sects and they all approve of the practice. I have

NOTE—Contn. sheet.

G. R S. 12]

General and Revenue Secretariat.

Marg File No. 688 of 1913

Serial No

asked the Collector to draw up a memorandum and take the consent of the leading men of both the parties and the case may be decided on receipt of the memorandum.

This will not affect Ratnagiri as there Chiravaray-varumi is not taken into the Range number but is treated in the Kumbi outside the Range number and therefore in a position which may be regarded as being outside the Mirs.

Sd/-
10.1.14

The attempt at a solution by consent has not been fruitful As usual the leaders see the reason but are unwilling to sign the memorandum for fear of the ~~right~~ unthinking but bigoted followers. In this case the Vatandars are willing to sign it but I wanted the Private Signatures of the Mirs attempt proved a failure

The question has to be

NOTE—Contn. sheet.

GPB—20,000—20 1 12

General and Revenue Secretariat.

File No. 688 of 1913

Serial No

decided on general Considerations of policy and prop- that is even now being done in the Jeer Sannidhi applies with equal force to Bhandaracharis Sannidhi as it- are the charges the contested as being the head of the two Sects. Pallakku that belongs to the Archaka Paramparai of Jeer and has nothing to do with particular pro- in the Temple Sect-.

The Muchalika dated for which consent was obtained. The objection is on the face and it is believed that it is open to Correct. Solution with practical Call for the necessary fur- connected with the case for the Review. being decided on merits-

Sd
10.1.18

Since then a Muchalika has been obtained from both the Godhis, Draft a Govt. order modifying the G.O of Nov- 1910 in accordance with the Muchalikas. Compliance to be reported

Sd
10 3.18

Contn. sheet.

GPB—20,000—20 1 12

G. R. S. 12]

General and Revenue Secretariat.

Mutz File No. 688 of 1913

Serial No.

4

The merchants & others all the leading Tengale and Vadagale Residents of Melkote have affixed their signatures as a token of consent upon the result of a compromise which I was able to bring about & upon which I have the entire satisfaction as it aims at the same practice being followed in all the Bhakta Anjaneya shrines and does not break the old standing rule that these rights should not be brought into other temples.

This is to be kept safe for enquiry. [illegible]

To understand the question a sketch of Yadugiri's shrine would be useful and this will be called for if considered necessary. For the purpose of this case it may be noted that the shrine consists of two distinct parts one outer and the other inner. The outer consists of an open courtyard with a line of mantaps on either side with a gateway leading into the street and another leading into an inner courtyard. The actual shrine is [illegible]

NOTE—Contn. sheet.

GPB—65,000—17-9-12.

Serial No.

this canal consists of a gun barrage and a Range mantap in front during Visva Chaturanga season is taken only up to the time cutting and does not enter the time proper which during all the mantap padi seasons, the drift is taken into Range mantap and placed in front of and outside the gun barrage. The contention after had days is that at least when the drift is landed in the Range mantap, it is a sacrilege, that the Bhakta Vigraha must remain in the gun barrage and that propriety demands that the Vigraha should be brought out and placed at some distance from the drift in the Range mantap.

I explained this aspect of the question to all the leading Tengalas and they quite admitted the propriety but it was very difficult to bring the mark and file into line. This was also accomplished after a few conversations on matters of detail which have since proceeded in the Mamalaka. Srinivasa Iyengar

NOTE—Contn. sheet.

GPB—65,000—17-6-12.

Serial No.

is also provided for whenever the Deiy-n is the Pullalokanar or Jeyar thinar.

Since then a petition dated 29th April 1918 from certain residents of Mayne and a few others has been received taking a general objection to interactions. No special consideration of this petition seems to be required as in the first place it is not from the residents of Melnadi and in the second place it does not propose to know the terms of the compromise arrived at and does not specify its objection thereto. A precis of the settlement is also put up for long reference

The arrangement now proposed is on the lines of the recommendation [illegible] Sir Edward Ryan's note page of his letter dated 7th March 1910. The order of Govt. of 1910 seems to have been ~~based on erroneous~~ without giving due weight to the essential difference between the Kotaradam and other Mantuppadi tenures in that the former is held practically outside Vedantacharis thinai and

The local history appears to point out that the present proposal will be in accordance with old practices

NOTE—Contn. sheet

WD A 1799—GPB—60,000—20 3 18—S.

G. R. S. III-2]

General and Revenue Secretariat.

Mesz File No. 688 of 1913

Serial No.

under a Pandal erected at temples expense and intended to honour the auther of the Pandaram. On the other hand the mantapam is primarily intended for the honour of the Deity. His is and the fact that the Utsavam is a Sivan one makes no difference neither does the fact that the followers of both the Sects attend.

The Compromise was adopted in accordance with the last para of the Govt order of Nov 1910 and it does not seem necessary to consult the Govt again as they seemed simply to reopen the whole matter. If need be the Connected Ver. records may be sent for and the Review appl in after Vadyalap ~~protest for hearing~~ may be considered on merits and orders passed.

I had intended to submit the file with a draft order as I had orally mentioned the Settlement to the late member, but the file was delayed after this (it is represented that it was misplaced and could not be traced until etc.)

NOTE—Contn. sheet

WD A 1769—GPB—60,000—20 3 18—S.

G. R. S. III-2]

General and Revenue Secretariat. Mrs File No. 688 of 1913

Serial No.

and hence I beg to solicit the Member's orders for further action to be taken in the matter

(Sd.) 6.9.18

517-88
5.9.18

It seems to me that the compromise effected by the Revenue Superintendent, is a satisfactory one and if future procedure can be regulated by it the best will have been done.

It is rather unfortunate that 28 ryots have taken over four years & a half to settle this Revenue application. Delays of this kind do not redound to the credit of the Department. Post. I have no doubt that efforts are being made to avoid such as far as practicable

(Sd.) 6.9.18

Issue a Commutation G.O. reading the Revenue path. and embodying in the body of the order the terms of the Compromise

(Sd.) 6.9.18

AV 2

(Sd.) 7/9/18.

Submitted with a draft order.

15-11-1918

15/11/18

NOTE—Contn. sheet

WD A 1789—GPB—60,000—20 8 18—S.

D 12 3—GPL—60 CGC—1 12-16—S.

G. R. S. III-2]

General and Revenue Secretariat. MW2 File No. 688 of 1913.

Serial No.

Put up fair draft.

Typed draft submd.

Seen) Fair copy returned

Submd.

Seen)

10

Draft submd for approval

It may also be submd if the leaves

before me.

2690.13
2.1.19

Draft approved.

Yes. This is an important case & it

be submitted to the Hon'ble Member

Submd & leaves

3605
4.1.19

May issue

sheet.

PD 123—GPL—6(000—1 19-16—S

14

G. R. S. III-2]

General and Revenue Secretariat. Mem File No. 688 of 1913

Serial No.	
	Issue Also sent a copy of the Proceedings for record in this file.
2.	No. 2035-36 D 1.9. To D.C. Nilgiris and Mem 2 in Nilgiris Passes Orders on the review petition No 303 D 28.1.19. Copies to the Tangole residents of Nellkote No. 2038 D 2. Copy to the Vadagale residents of Nilgiris

sheet.

15
1408

The Government of His Highness the Maharaja of Mysore.

Muzrai Department.

The Humble petition of the Vadagalai residents of Melkote, French Rocks Sub Taluk, Mysore District.

The undersigned petitioners most respectfully and humbly beg leave to apply for a review of the order contained in Government Proceedings No.1228 Muz. F 28707 dated Bangalore 12th November 1910, and to state as follows:-

That in the above Proceedings the Government were pleased to direct that the Vadagalais should not have the privilege of bringing out of Garbha Gudi the Bhaktha Vigraha of Vedanthacharya during (1) Navarathri (2) Kottarosthavam (3) Prahlada Paripalanam during Vairamudi (4) Prahlada Paripalana during Krishnarajamudi and (5) Kireetadharana during Krishnarajamudi, when Sri Cheluvarayaswami is brought to Vedanthacharya's temple.

The above order seems to have been passed on the petition of the Thengalais of Melkote objecting to the Vigraha of Vedanthacharya being brought out on the occasions mentioned above on the grounds that the said Usthavams attended by both the sects and that it was against Mamool.

The Government observing that Vadagalais failed to prove the Mamool of bringing out the Bhaktha -- Vigraha of Vedanthacharya, passed the order above referred to.

The Thangalais admit the practice so far as

as the Sevartha Uthsavams and Thirunakshatram Uthsavams, but object to the same practice being observed on the five occasions mentioned above. The petitioners submit the Thangalais have not given any valid and tenable reasons.

The petitioners submit that the practice has reference only to bringing out from its place the Vigraha of Vedanthacharya on occasions when Sri Cheluvarayaswami comes into the temple of Vedanthacharya.

It is a sacred duty enjoyed by the Hindu Shastras of universal acceptance that in the presence of God and elders one ought to get up from his seat come near, do obeisance and take his seat after elders have done so. This is a duty which must be observed whenever God and elders are found. It applies with greater force when God and elders come into the -- house itself of the party.. It may also be stated that nonobservance is considered sinful. It is a well known fact that the practice is one that is and must be universally observed in the presence of superiors in authority, character or knowledge.

Social rules also require that whenever a person comes into another's house due respect must be shown by the latter ~~wei~~ receiving the -- former at the entrance offering him a seat and then taking seat himself.

The petitioners submit that it is not so much a question of right and Mamool which have to be proved by evidence as one of sacred duty enjoyed by the religious moral and social codes. Even if evidence is wanted a number of Vadagalai gentlemen

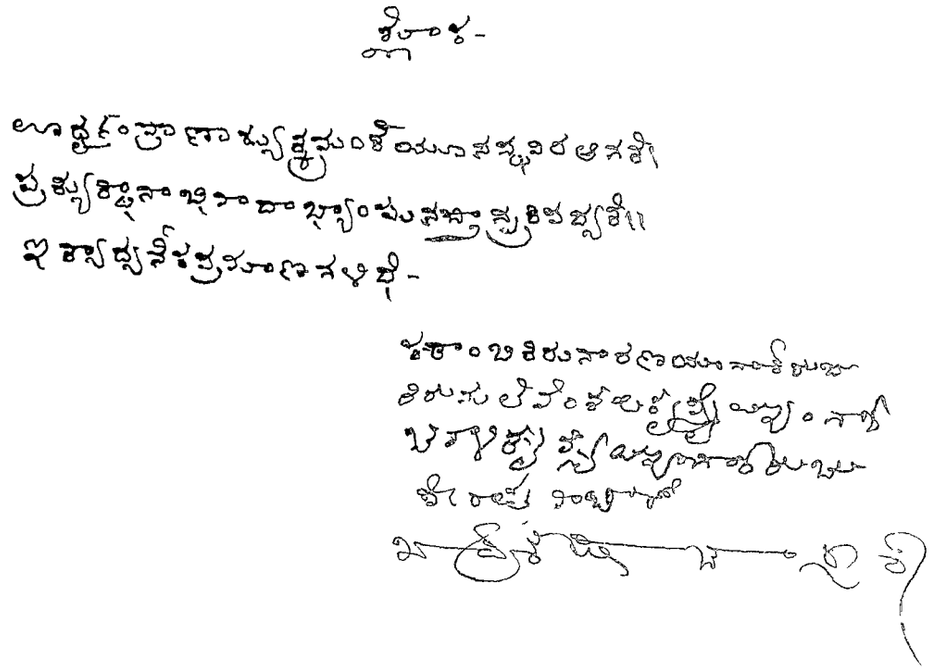
gentlemen have spoken to the facts and the Thangalais themselves have admitted that such a practice is observed on occasions of Sevartha Uthsavams & Thirunakshatra Uthsavams. The Thangalais admit that on the occasions referred to in the order they -- accompany Sri Cheluvarayaswami into the temple of Vedanthacharya. It will be showing respect not only to God but to all including the Thangalai Goshti also, if the Uthsava Vi raha of Vedanthacharya is brought out of its place to the presence of God and the Goshti.

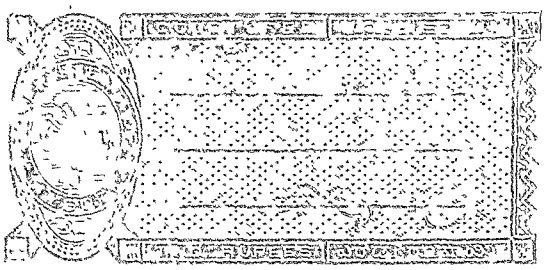
The question for consideration if the -- Government is not about the celebration of any Uthsavam to Vedanthacharya outside the temple of Vedanthacharya, but has reference to the practice being -- observed within the precincts of the temple of --- Vedanthacharya. The petitioners have no objection for the practice being observed within the precincts of the temples of the Thengalai Acharyas.

In the last para of the proceedings of Government it is said ' if however they can be -- brought round to agree to a common arrangement ---- (either by themselves or by local arbitration under the official guidance) this order of prohibition may be released '. In accordance with this direction several attempts were made to come to --- common arrangement but without success. Hence the delay in filing this petition.

The petitioners respectfully and humbly pray the Government may be pleased to consider all the circumstances of the case and may be --

be graceously pleased to permit due respect being shown by the Bhaktha Vigraha of Vedanthacharya being brought out from its place in Garbha Gudi n all occasions when Sri Cheluvarayaswami, Thayar or Ramanujacharya comes into the temple of Vedantha charya including the five occasions mentioned above.





Presented in person
Sd
31.1.49

ಮೈಸೂರು ಸಂಸ್ಥಾನದ ಕೋರ್ಟಿಗೆ

191 — 1 ನೇ ಇಸವಿ. . . . . ನಂಬರು.

ಅರ್ಜಿದಾರರು

ಅರ್ಜಿದಾರರಿಗೆ ವಿರುದ್ಧವಾಗಿರುವವರು

Vs.

ಪ್ರತಿವಾದಿ

ಅರ್ಜಿದಾರರು

ಅರ್ಜಿದಾರರಿಗೆ ವಿರುದ್ಧವಾಗಿರುವವರು

Vs.

ಪ್ರತಿವಾದಿ

ಅಡ್ವೊಕೇಟ್ ಮು|| ರಾ|| ರಾ|| ಎಸ್. ವಿ. ನರಸಿಂಹ್ಯೆಯಂಗಾರ್, ಬಿ. ಎ., ಬಿ. ಎಲ್., ರವರಿಗೆ.

ಅರ್ಜಿದಾರರು

ಬರಸಿಕೊಟ್ಟ ವಕಾಲತ್‌ನಾಮ.

ಮೇಲ್ಕಂಡ ನಂಬರ್ ಮೊಕದ್ದಮೆಯಲ್ಲಿ ತಾವು ನನ್ನ ಪರವಾಗಿ ಕೋರ್ಟಿಗೆ ಹಾಜರಾಗಿ ವಿವಾದಿಸಿ ಸೈಸಲ್ ಹೊಂದತಕ್ಕಬಗ್ಯೆ, ಈ ಮೊಕದ್ದಮೆಗ ನಂಬಂಧಪಟ್ಟ ವಿಶಿಷ್ಟ ನಡವಳಿಕೆಗಳ ವಿಷಯದಲ್ಲೂ, ಅರ್ಜಿ ವಗ್ಯೆರೆ ಕೊಡುವದಕ್ಕೂ, ಕೋರ್ಟಿನಿಂದ ನನಿಗೆ ಸಲ್ಲತಕ್ಕ ಡಿಕ್ರೀ ಮೊಬಲಗು ಶಿಲ್ಕು ಮೊಬಲಗು ಸಹ ಪಡೆದುಕ್ಕೊಂಡು ರಸೀತಿ ಕೊಡುವದಕ್ಕೂ, ಕೋರ್ಟಿನಿಂದ ನನಿಗಾಗಿ ವಾಪಸು ಆಗುವ ದಾವಾ ಸ್ಟ್ಯಾಂಪು, ಪ್ರೋಸೆಸ್ ಸ್ಟ್ಯಾಂಪು ಸಹ ಪಡೆದುಕ್ಕೊಳ್ಳುವದಕ್ಕೂ, ಮತ್ತು ನನ್ನ ಬಾಬತು ವಿಶಿಷ್ಟ ದಸ್ತ್ಯೆವಜು ವಗ್ಯೆರೆಗಳನ್ನು ಕೋರ್ಟಿನಿಂದ ವಾಪಸು ತೆಗದುಕೊಳ್ಳುವದಕ್ಕೂ, ಸಹ ಈಮೂಲಕ ತಮಗೆ ಅಧಿಕಾರ ಕೊಟ್ಟು ಇರುತ್ತೇನೆ. ಈ ವಿಷಯದಲ್ಲಿ ತಾವು ನಡಿಸುವ ಕೆಲಸಗಳನ್ನೆಲ್ಲಾ ನಾನು ಖುದ್ದು ಬಂದು ನಡಿಸಿ ಇರುವಂತೆ ಒಪ್ಪಲು ಇದರಿಂದ ಬದ್ಧನಾಗಿ ಇದ್ದೇನೆ.

ತಾರೀಖು . . . . . .

ರುಜು.

ಈ ವಕಾಲತ್‌ನಾಮ ಕೊಟ್ಟವರು ನನಿಗೆ ಪರಿಚಯಸ್ಥರಾಗಿ ನನ್ನ ಸಮಕ್ಷಮ ಇದಕ್ಕೆ ರುಜು ಮಾಡಿರುವರೆಂದು ನಾನು ಸರ್ಟಿಫೈ ಮಾಡಿದ್ದೇನೆ.

ಈ ವಕಾಲತ್‌ನಾಮಾ ಅಂಗೀಕರಿಸಿ ಇದ್ದೇನೆ.

National P . . . . . works

20

Subject:- Passing orders on the review petition from certain Vadagalai residents of Melkote to the High Court of Madras against the order of the Government of His Highness the Maharaja of Mysore in Vedantachari vs the Sunga Thathachariar Chelluvar Perumal's Thirunakshatra Utsavam dispute.

8

686-13-2

Proceedings of the Government of His Highness the Maharaja of Mysore.

Read:-

C.P. No.1 20/Miscl. 209-07 dated 12th November 1910 directing that the Tengale and the Vadagale Sri Vaishnava Brahmins should not be given the privilege of bringing out a GARUDA, the Bhakta Vigraha of either sect, when Sri Malayappa Swami is taken in Pantappadi to the shrines of the former on specified Pavitrotsava occasions, and that this rule may be relaxed if the two parties concerned can be brought round to agree to a common arrangement.

2. Review petition No.1403 dated 31st January 1914 from the Vadagale residents of Melkote stating that their repeated attempts to arrive at a common arrangement have not been successful and that it is opposed to AMUL and rules of Social and Religious etiquette to leave a Bhakta Virocha in the Garudavahana when the chief deity is visiting the shrine and staying in Pantappadi and praying that the order of November 1910 may be reconsidered.

5. Note dated 4th September 1918 by the Muzrai Superintendent in Mysore and Joint Secretary to Government, Muzrai Department, on the subject.

.....

Order No. 2035—36/dlbrg 688-13-2 Enclo 2 original Panchalike
Dated, Bangalore ~~Dec. 1918~~ 28th January 19

The Muzrai Superintendent and Joint Secretary, Muzrai Department, who visited Melkote has been able to bring about a compromise between the contending parties, as a result of which, the leading members of both the TENGALL and VADAGAL sects have executed Panchalikas embodying the terms of the compromise. The chief points of the arrangements are noted below and have reference to the Prahlada Vigrahas of the Temples, viz Jeeyar and Pillalokacharya, and the Bhakta Vigrahas of the Vedagales viz. Vedantadesikacharya:-

(1) The Jeeyar Vigrahavalli ~~have~~ be brought out from the Garbhagudi and seated in the usual place to the left of the place reserved for Sri Chaluvarayaswami before the deity is taken to the shrine on all occasions of such processions.

(2) On all occasions when Sri Chaluvarayaswami visits the Jeeyar shrine in Mantappadi, the Jeeyar Vigraha should be taken out of the GARBHAGUDI and seated to the left of the deity in the place

usually reserved

usually reserved for the former

(3) When the deity visits the Pullalokachar's shrine, the Pullalokachar vigraha should be brought out from the Garbhagudi and seated to the left of the deity in the usual place in the Pattalankana in front of the Pullalokachar shrine.

(4) When the diety visits Vedantachar's shrine in Pantagudi, the Vedantachar's vigraha should be ~~suitably~~ similarly brought out of the Garbhagudi to the Rangamantapa and placed to the left of the deity.

(5) The above arrangement will be in force on all occasions of Government and everyday utsavas in the various shrines, but will not apply to Kattarotsava celebrations when the deity visits only the outer portion of the shrine of the Vedantadesikar. The Government observe that the compromise effected by the Muzrai Superintendent and Joint Secretary is reasonable and satisfactory, and as both parties are equitable ~~and it is quite~~ the Government are pleased to accept the same. The Deputy Commissioner is requested to issue needful instructions to the temple servants. The Mutchalikas should be carefully preserved in the temple records.

Rec 3.1.

Sd/- 31.12.12.

Joint Secretary to Govt., Muzrai Department.

To 14/1/13 AD 14.12.12 SD 14/12

The Dy.Commr., Mysore Dt. with ~~copies~~ of original mutchilikas.
" Muzrai Superintendent in Mysore.
Memo Nr 2037 Copies to the Tangalae and Vadagale residents of Melkote.
2038 dated 7/1/13

CS.